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LIFE AND LIGHT

FOR

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No. 1.



YESAWABAI.
TUNGABAI.

CHANAPABAI.

ZEWOOBAI.
NERMADDABAI.

FIVE OF RAMABAI'S CHILD-WIDOWS.

PHILANTHROPIC WORK IN MISSIONS.

FOR WIDOWS.

BY MRS. S. B. CAPRON.

INDIA always has held and always must hold the first place in the sorrow and bondage of widowhood. Missionary effort will always be accredited with being the first and chief cause in mitigating the misery of woman upon whom this blight has fallen. From the day of William Carey, in 1799, who made the first protest to the English Government against suttee, or burning of widows, down to the present, this unfortunate class has been an unceasing object of solicitude in the hearts of all who have the Christ-like spirit. Thirty years after Carey's plea the English Government enacted the law for which he pleaded. This, even then, did not apply to native States, though the pressure of this action soon began to bear results.

This gain in reform needed still further legislation, and the Widow Marriage Act, in 1836, followed, but this had little force against the inexorable demands of Hindu prejudices, superstitions and customs. The general uplifting of womanhood, through Christian love and effort, has had its effect upon this unhappy class, and they have shared in the blessings wrought out through education and a consequent fitness for employment as teachers and such other honorable service as may come to them.

When we have some conception of the fact that every fifth woman in India is a widow, and that there are twenty-five millions of this ostracized class, we can see that there remains still a work to be done. Child marriage, with the resultant condemnation of even little girls into this enforced and cruel bondage, is a theme for continual agitation, and Hindu reformers are already confessing the reasonableness of granting liberty to such young unfortunates. All conferences among Hindus in the interests of social reform give prominent place to addresses and essays upon this subject.

It is to be noted that even native papers and discussions are beginning to take up the cruel disfigurement of widows in shaving the head and wearing the coarsest clothing as a needless humiliation. It is well known that this is bitterness to a young and happy heart, and it is a sign of appreciation of woman and her possibilities that this is being brought to notice. The ancient lawgivers make no mention of this bondage for the dead husband.

When education can be added to freedom from all the rigorous enactments hitherto laid upon the Hindu widow, and she can emerge from slavery into independent and honorable employment, the influence throughout India will be powerful. In all the missions where there may not be homes for such, there always will be found tender and kindly interest in leading them on to a free and useful life.



A HINDU WIDOW.

A Star in the East, Pundita Ramabai, must shine as leading the movement among Hindu widows. Her educational advantages have fitted her for her chosen life-work, and her success has been the admiration of all who have kept in touch with her brave and faith-inspired efforts. A detailed account of her large undertakings and wonderful results, with the tokens of Divine blessing upon all, will well repay reading.

Missionary influence in other lands has mitigated the lot of widowhood. A law has been passed in Korea allowing liberty in remarriage and in Africa. Cruel customs are passing away before the incoming light and love of Christ's kingdom.

WORK AMONG WIDOWS UNDER PUNDITA RAMABAI.

BY REV. A. T. PIERSON IN *Missionary Review*.*

IN 1896, hearing of the famine desolating the central provinces, Pundita Ramabai made arrangements for the fifty or more widows to be cared for at Poona, and went to the famine districts resolved to rescue at least three hundred girls from death; and these became her own, under her own control, to be brought up as she pleased. Within two years nearly one third of this number had accepted Christ. These were placed on the farm at Kedgaum, about thirty-four miles from Poona.

During the late famine, when Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were in Kedgaum at the farm, while the rest were at different places. When this farm was bought, embracing one hundred acres, the Government would not allow dormitories to be put up. Ramabai's reply was, "I will build a barn for bullocks and grain." She went on and put up a large building, and by the time it was completed she had permission to put girls into it instead of cattle. Thus she stored it with "grain for the Lord." That "cattle-shed" became a shelter for two hundred famine widows, and later served as schoolhouse, chapel, dormitory, etc. Temporary shelters were also erected, and the new settlement was called Mukti (Salvation).

The work at Mukti is constantly growing, and has the growing confidence of intelligent and Christian people. The buildings now completed are already insufficient to accommodate the inmates, and new buildings will be put up as soon as the Lord sends means. The heart of this godly woman travails for souls, and she cannot see the misery and poverty about her without yearning to relieve it. A few poor women, ruined by vice and terribly diseased, are housed for the time in separate *chuppee* huts, until a home for such can be provided. This home is not a place of idleness, but a hive of

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industry. Education for the mind, salvation for the soul and occupation for the body is the threefold law. Washing and weaving, cooking and sweeping, growing grain and grinding it, flower culture and fruit-raising, these are some of the industries in which the girls are trained, and which contribute toward their self-support.

The teachers are exclusively Christian, and the settlement is a truly missionary centre. Miss Abrams, who superintends the work in Ramabai's absence, gives her whole time to it, giving Bible instruction in the school, and supervising the village work. She had only to suggest to the students a pledge like that of the Student Volunteers, and thirty-five at once offered to follow any leading of God into missionary work. A score of neighboring villages are already accessible to the gospel, and crowds gather around Miss Abrams and her gospel women.

The Holy Spirit works with Ramabai. The girls show real sorrow for sin, and hunger after salvation. Then when they are saved they become witnesses, and in their own simple way tell of forgiveness and cleansing. In the hospital there are frequent manifestations of God's healing power. When she set up her school in Poona, Ramabai made no efforts at proselyting the inmates; but some five or six years ago twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism, and were baptized into Christ. Poona was greatly aroused by such an event, and for a time it seemed as if the home itself would be reduced to a ruin. Ramabai called a public meeting and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindus; how incapable they are of helping themselves, while they ask for political freedom; how unhappy their family life is, and how especially miserable the lot of their women. Then holding up the Marathi Bible she said: "I will read to you now what is the reason of all your misery, degradation and help-



PUNDITA RAMABAI.



WIDOWS OF SHARADA SADAN.

lessness; it is your separation from the living God." It was growing dark, and she asked one of the excited Hindu youths to bring a light, that she might read. Without a moment's hesitation he obeyed. After reading some passages she began to speak of the conversion of the widows, and then said: "Your views of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the truth, has made me free." The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

The storm passed away, and the home remained undisturbed, sheltering some sixty women, and training them for lives of usefulness. The Shâradâ Sadanis still a secular school, but Mukti is distinctly Christian, though unsectarian.

In this recent famine, the past seven months, the inmates of the two homes have doubled in number. A recent letter to the American Ramabai Association says: "The rains have come at last. Thank God for the refreshing showers! But the poor people in Gujerat are unable to till the soil. Many of the farmers have died with their cattle. I am still gathering in the girls. There are over sixteen hundred in my charge now, so you can imagine how much work it means. But our dear Father is good. He gives us our daily bread and necessary strength. I have lacked for no good thing. The expenses of the Shâradâ Sadan have necessarily in-



RESCUED FAMINE WIDOWS.

creased; but I have gone on economizing, and am still able to manage the expenses with the \$6,000 a year, so I owe nobody anything."

Ramabai's daughter, Monorama, who has been studying in this country, returned to her mother, arriving in Poona October 11th. She writes: "My mother is really very ill. She keeps about and works all the time, but she is not fit to work. There seems to be no alternative, however, for things here could not get along very well were she not on hand to superintend them. There are about seventeen hundred girls at Khedgaum alone, and over two hundred at Poona. This is such an immense establishment that it



THE "BARN" AND RAMABAI'S FAMINE WIDOWS AT MUKTI KHEDEGAUM.

would be impossible to describe it in one letter. There are girls from the Central Provinces who came during the famine of 1897, and girls from Gujerat rescued from the last famine, besides a few from Mysore and Southern India. Most of the classes are held in the "Barn," which is quite big enough for the purpose. Then on one side of Mukti is the hospital, where there are separate wards for patients with various diseases. There are two wards for children, and the whole hospital is superintended by a native nurse from Mangalore named Marybai. Marybai is training many girls saved from the famine of 1897 as nurses in the hospital, and they do give such will-

ing and loving service. There are about one hundred and seventy girls in the Rescue Home, which is called Krepa Sadan, or Home of Grace. This is also superintended by Marybai. One of the matrons here at Mukti is a widow, who was in Shâradâ Sadan nearly six years, a bright girl and an efficient worker. She is a Hindu, and still keeps her caste."

TURKEY.

ORPHANS IN TURKEY.

BY MISS EMILY C. WHEELER.

FORTY thousand orphans! Think what an opportunity a mysterious Providence has bestowed upon the Church of Christ! Most of these children have lost their fathers, if not their mothers, because they would not deny Christ. Some of the mothers who survived their husbands were carried to Turkish harems, and to-day the voice of Christ rings out in that Oriental air as of old—only he sends it farther still—to you, to me, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Shall we gather them into the orphanages, and thus into our missionary schools throughout Turkey, that He may lay his hands on them and bless them? Or shall we leave them to perish, body and soul, in the streets of towns and cities, where they learn only to lie, to steal, to swear, to become the prey of every evil-minded Moslem who bestows a thought upon them?

Only six thousand five hundred orphans have so far been gathered into homes by the efforts and gifts of German, English and American friends.

This year many subscriptions having expired, and England being busy in other lands, funds are rapidly failing, and those who have begun to taste of the tree of life in our orphanages may be turned into the streets to starve. Should not our conscience, if we do not come to the rescue by prayer, effort and gift, ring in our ears those other words of Christ, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea."

Do you say that I would have you neglect any other portion of the Lord's work for these children? Again the Word speaks, "These ought ye to have done, and not to leave the other undone."

Who shall care for these orphans if the missionary is not supported? Where shall they be educated and trained if not in our missionary schools? Are we not hoping that many of them will become Bible women and

teachers in village schools—yes, pastors of churches? Shall we break the goodly succession of workers while we train up those who are to continue the work?

Nay, there is money enough in the Church and out of it to rescue the little ones. Send us your faith, your prayer, your voice. Send in your contributions for the regular work, whatever be your denomination, but together with that give a day, yes, two days, to collecting funds for the support of an orphan.

“Once a missionary always a missionary,” is a saying that holds good. Never would I forget my life as such, and turn one penny from the regular channels, but knowing as I do the life and temptations of children in Turkey, I cannot but plead with the men and women of this happy land, where we live in the children’s age, to arise in their might and gather those helpless lambs into the fold.

I can see to-day the shivering limbs, the thin, wan faces of those orphans as they plead for bread—not only physical bread, but the “bread of life.” The big, brown eyes of the little girl who had come from the mountains, where her elder



ALTOONA, AS SHE CAME TO THE ORPHANAGE.

sister had died with her head in the little sister’s lap, worn out on her journey to Harpoot, still look up into mine as she sits on the chopped straw in the stable, where she had been buried to her elbows to take out the frostbites. I still see her one cotton garment, stained and tattered; I watch her as she kisses the hem of my mother’s dress, and hear her plead with clasped hands: “Give me some more soup; I’m hungry, oh, very hungry! Please give me some more soup;” and back of it all rings the voice of the Master as he says, “Give ye them to eat.”

Results are many when we gather them in, when the house-mother tenderly washes the dirty orphan, covered perhaps with sores, causing the child who has not had a bath for possibly six months to wonder at her love; when the clean bed is furnished, and the school hours, work hours and play hours follow each other in quick succession. Trades are taught, and little



ALTOONA, AFTER HAVING BEEN IN THE ORPHANAGE A YEAR.

tailors, carpenters, cabinet-makers, bookbinders, shoemakers, silk and cotton weavers, chair-seaters, potters, bakers and barbers rejoice in their work, girls as well as boys learning to weave besides becoming adepts in housework, while making all the clothing for the orphans, spinning all the yarn and knitting all the stockings.

In the orphanages are started the Junior Christian Endeavor Societies, and in summer we hear of land cultivated, of vineyards trimmed, of happy Harvest Homes and joyful days of recreation.

Miss Shattuck, of Oorfa, writes: "Twenty-seven years ago I was told, You are going to a land where there are no trees, and where the children never laugh. Trees are not increased perceptibly, but the happy faces and merry laughing of our

orphans refute the latter part of the statement. Nothing, indeed, is so hopeful in Turkey as these children, and while the care of them comes to us missionaries as an extra department of work, we rejoice in our privilege."

Dr. Reynolds, of Van, writes enthusiastically of the splendid work the boys are doing in the harvest fields, those who are old enough reaping, and the little ones gleaning after them. Mr. Knapp writes of the evening schools for those who are old enough to work all day, and of older girls who go to

other places to teach the weaving of gingham and other cloth; of the boy tailors in Harpoot who are now making custom work at a profit, though only fifteen or sixteen years of age.

Best of all, we hear of conversions among these orphans and most encouraging tales of those who have gone out to teach in village schools, and to preach in the same places, though the massacre was in the winter of 1895. Again and again we hear words of praise for those girls who have gone out as wives. More than one young girl has come to America to make a home happy. Miss Bush writes from Harpoot: "One young Armenian wrote from America saying that since his younger brother had come there with his new wife—an orphan girl from here—their home had been like heaven, and begging for his brother's wife's sister, now in an orphanage here, as a wife for himself, that their happiness might be complete."

Time and space would fail me to tell touching stories of those outside who cannot be taken into the harmed circle; of children crippled, blinded, wounded; of the six-year-old boy who walked five days' journey in the winter over the mountains to find an entrance to Paradise; of some who have been sent back because there is no money. As we read the papers it sometimes seems as though there was money for everything under the sun save orphans, and our hearts fail us.

We read the words of praise given by Dr. Gates to those taking prizes in the schools connected with Euphrates College, and notice that three fourths of the winners are orphans; we smile over the little four-year-old who had barely escaped being thrown into the Euphrates to save her from the Turks or starvation, as she rules over the older orphans, called by them "Lady Margaret," because of her beauty and dignity. We see her hold up her tiny finger before she lies down to sleep in the noisy room and listen quietly with all the children as she says, "Hush; I am going to say my prayers." We watch her on a hot Sunday afternoon as, sitting up straight and quiet on the floor before the pulpit, she reaches over and solemnly shakes each of the sleepy children, who, succumbing to soporific influences, have let their heads fall over and nod helplessly. Lastly we mourn with sister and house-mother as the Master says softly, "Of such is the kingdom of heaven," and takes little Margaret to dwell with himself.

Many a child has gone home from these orphanages bearing witness to the power and love of Christ in death. Many shall live not only to be strong in the power and love of Christ, but also to preach the gospel to the Mohammedans. Is it not for this that we should gather them in and pray as we have never prayed before for those "other sheep"?

CEYLON.

A BIBLE WOMAN'S CONFERENCE.

BY MRS. G. G. BROWN.

MAY I tell you of our Bible Woman's Conference held at Oodooville last week? We have in Jaffna somewhat more than fifty Bible women, part of the number supported by the mission and part by the British and Foreign Bible Society, but all of them under the oversight of the missionary ladies. We felt that their work might be greatly unified and strengthened and otherwise improved, if we could gather the women together for a few days' conference. We asked Miss Swift, of Madura, the Superintendent of the Bible Women's Training School for South India, to come and meet with us. To our great joy she consented to come, though it was at no small inconvenience to herself.

The meeting was appointed at Oodooville because it is the most central place, and because vacation in the girls' boarding school made it possible for the women to occupy the school dormitories and dining room during the three days of their stay. We paid the traveling expenses and gave free entertainment to all the Bible women, and invited other Christian women to attend at their own expense. Forty-three Bible women came, many bringing small children, and perhaps twenty other women from a distance. The women living near attended the daily meetings in good numbers, so that the audience was from one hundred to one hundred and fifty. Each day an early morning prayer meeting was held before breakfast. Each morning Miss Swift gave them a Bible lesson from Ephesians, and each day or evening gave another address on methods of Bible study or methods of work.

One session was called the pastors' meeting, in which several pastors spoke on some phase of the general topic, How can the Bible woman's work be made more effective?

One session was given to the discussion of difficulties met with in their work, particularly the hard questions asked them by Sivites, which they did not know how to answer. These questions and difficulties had been handed in in writing beforehand, and assigned to selected ones to answer. Many were given to our venerable pastor, Rev. T. P. Hunt, who has recently published "Evidences of Christianity" in Tamil. Others were given to our most experienced and successful Bible women, and it is hoped the answers will prove really helpful to those newer in the work.

At one meeting the Fondi mission was presented, and an appeal made

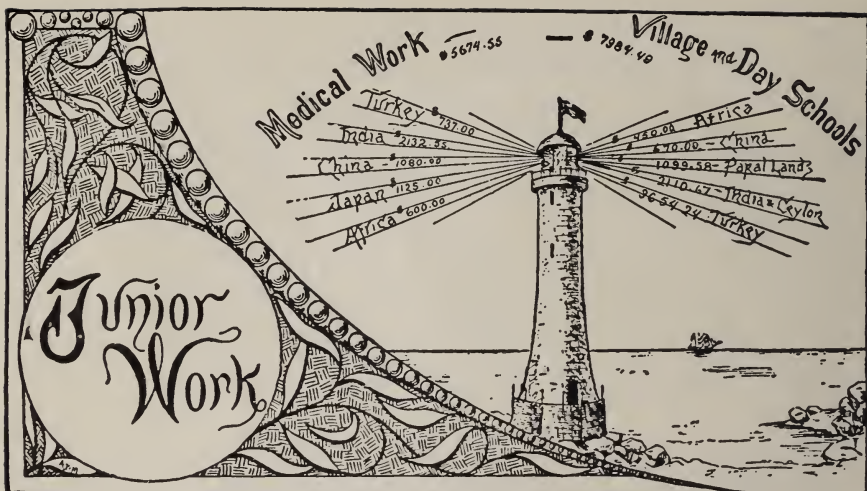
for a Bible woman to volunteer to go with the missionaries who are soon to sail. This is the "foreign mission work" of our Jaffna Christians. They are sending one of their best young men, Mr. Sinnatamby Kingsbury, across to South India, to open missionary work in a very benighted region. He was recently married to Eliza, who has been head nurse at the Manepy hospital. Mr. Kingsbury has been teaching in Jaffna College. Both are well qualified in mind and heart for their work. They are to go to India this month to begin the work.

Other good features of the conference were addresses by several of the missionaries, the constant attendance and great interest of the native pastors, a letter of greeting from Miss Swift's Madura Bible women, Miss Swift's singing, and her ready adaptation to the Jaffnese peculiarities of pronunciation, so that the people said, "She comes from India, but she speaks Jaffna Tamil."

It was good to see how much the women enjoyed it all,—and not the least was their enjoyment of one another, and the reunion at the dear old school which for many of them is Alma Mater. Not content with meetings all day, they held prayer meetings informally far into the night.

Who can tell what uplift, and broadening and deepening these three blessed days may have brought to these lonely workers? Truly it was good to be there.

A MISSIONARY'S HOME IN CEYLON.—Rev. James H. Dickson, a new missionary in Tillipally, thus describes a typical home in Ceylon. The mission enclosure is a piece of land four hundred by seven hundred feet, containing five buildings: the Normal Training and Industrial School, the day school for boys, the native church, the mission storehouse for books, and, lastly, our home. The compound is thickly planted with trees and shrubs, so much so that it is difficult to get in the direct rays of the sun while going from building to building. Thick foliage is characteristic of this beautiful island, until one wonders how the ground can sustain so much vegetation. Our own house is a rectangle, the glazed tile roof sloping from the center to each side. The walls are of coral stone, and whitewashed inside and out. The floors are made of crushed coral stone and cement, and are covered with native bamboo mats: carpets are never used because they are too hot, because the poisonous bugs and reptiles cannot be easily seen on a carpet, and, most of all, because the white ants like them so well. . . . We have twenty-six doors and eighteen windows; all of them at least twice as large as those in American homes. The kitchen and storehouse are in a separate building. There are no cellars here; they would be flooded three or four months of the year by heavy rains that convert the whole country into one great marsh. In every respect we are quite satisfied with our home and surroundings.



— To give light to them that sit in darkness — Luke 1:77 —

CHINA.

REPORT OF FOOCHOW CITY WOMAN'S HOSPITAL.

BY DR. KATE C. WOODHULL.

It seems to be believed by many who have not lived in China that the custom prevails among the Chinese of employing a physician to keep them well. We have seen this statement several times in print, and again recently in a popular magazine. It is difficult to understand how this idea originated, for in regard to sickness, as everything else, the Chinese are proverbial for putting off the evil day. When they are well they think they will never be sick, and when they are sick they hope against hope that their maladies will disappear without any particular effort on their part. The physician is not called until there is unbearable suffering, and the foreign physician is often not summoned until life is threatened. The past year has been no exception in revealing the fact that the physician in China is called to combat disease in its worst forms, and that the high ideal of seeking to prevent disease is far from being attained in the Celestial Kingdom. It is interesting to think how different things would be if during all these centuries this great nation had been making intelligent efforts to secure the conditions which promote good health. We should at least find here well-drained streets instead of so much



DR. WOODHULL AND HER MEDICAL GRADUATES, JANUARY 15, 1900.

that offends, and well-ventilated houses instead of the close, dark, untidy rooms where we find our patients living.

Once since we lived in China we have been called to a house that was faultless in regard to cleanliness. Floors were scrubbed white, and all the people in the house, including servants and children, dressed in immaculate garments. There were glass windows and plenty of light. It was the home of a captain in the navy, who had been educated in England. This was a pleasing and striking contrast to most of the homes to which we are invited, even among the better class. But associating with foreigners is slowly taking effect in this matter of cleanliness, and we find many homes even outside the native church which are a great improvement upon the homes of those who have lived only under heathen influences. The teaching in schools and hospitals ought to do much in this direction.

The days and weeks of the year have, as in times past, brought sufferers to dispensary and hospital seeking relief from manifold ills. Many of these have been healed and gone away rejoicing, and all have had an opportunity to hear of Him who died to bring salvation to the people of all lands.

Last year we reported a larger number of in-patients than any previous year, and this year there has been a still further increase. In our work we have been brought into very close touch with ignorance and superstition, and the long train of sin and sorrow that go with them.

One day a wee mite of humanity was brought to the hospital nearly exhausted for want of nourishment. The mother said she had given it to a relative to nurse so she could have her time for work. This foster-mother had evidently thought more of the money she received than of the welfare of the child, and when its life was ebbing away had returned it to the mother who was looking to us to restore it when it was too late.

Another day we were called to the hospital to see a woman weeping and sobbing in great distress. It was the wail of the Magdalen overwhelmed with a sense of her suffering and shame. The same old story of one sin followed by another, until health and hope and self-respect were wrecked. She kept saying between her sobs, "Forgive me; forgive me." We did what we could for her relief, and pointed her to a better way. As soon as she was better she slipped away from the hospital when no one knew it.

Among the patients of the better class was the mother of a young lady who was in the hospital a few years ago, and was so much pleased by the way her sufferings were relieved that she has from time to time brought other members of the family. The mother is about sixty years old. She had received a telegram announcing the death of her son in Amoy after an illness of only a few hours. This sudden shock and the wailing and mourning that



DR. WOODHULL AND HER STUDENTS IN THE OPERATING ROOM, GIVING AN ANESTHETIC.

followed resulted in paralysis. When we were called she was unable to move the left side of her body. The left leg and arm were considerably swollen. She was reported in a few days after our visit as somewhat improved, and then we did not hear from her for a week, when we were invited again to call on her. The family said they had called in a native doctor to see her, but "his medicine did not agree with her," so they had decided to give the case over to me. They said she wished to come to the hospital. This was what we desired, as it was probable that if she were placed under favorable conditions the clot would be absorbed and she would recover the use of her limbs. We hardly dared hope for this, as ladies in mandarin families are so unwilling to leave their homes. In a few days she came and took a private room, and had five members of her family with her for company. She remained with us for several weeks and improved steadily, gradually gaining the power to walk about her room. One morning when I went in she seemed very happy and said she felt so strong she was going to the chapel "to worship." Every morning after that she walked across the court to prayers, and seemed to take great satisfaction in worshipping because she had been healed. When we tried to teach her of the need of repentance and belief in the Son of God in order to render true worship, it seemed to be something she could not comprehend. But we hope the younger members of her family who were with her were better able to understand the teaching to which they listened while they were here. When she left she gave ten dollars in addition to the rent of the room. They also said, probably because they thought it would sound well, that if she continued to improve they would give more money.

One very important event of the year was the completion of the six years of study and practice in the hospital by our four medical students. The graduating exercises were held in the church, and consisted of the reading of essays by the students, instrumental music by Miss Brown, and addresses by Mr. Hartwell and Miss Newton. Four of our Chinese girls who are studying English sang "I'll go where you want me to go, dear Lord." The graduates sang a parting hymn of which both the words and tune were original.

Miss Newton had taught all the members of the class but one in the Pona-sang school, and we thought it a very happy circumstance that she could speak to them on this occasion. In a very pleasing way she compared their progress to the blossoming and fruit bearing of a tree, and congratulated them upon reaching another goal. One of the graduates will remain in the hospital. We had hoped to have two, but the student who married into a heathen family has not been permitted to return. Her husband's friends

have no sympathy with her aims and expect her to do impossible things. We hope, however, that the desire of her heart may be realized, and she be allowed to come back and work in the hospital. Another student married into the Methodist mission and has gone to live in a village near Foochow. Both of these women will make themselves useful wherever they are. The student from the Inghok region has begun work in the Inghok city dispensary, left vacant by Doctor Goddard's return to America. The student who was with Doctor Goddard has come to our Foochow hospital to continue her training. She works very nicely with the graduate assistant. We have much to be thankful for in having such a pleasant class of medical students to train, and we trust their lives may be a great blessing.

Another patient to whom we ministered this year was Nguk Ung, the daughter of Pastor Ting. As a family they have been sorely bereaved in the loss of children, and about two years ago it became evident that they must part with this lovely girl also. She was obliged to give up her position in the Ponasang Training School, where she had made herself so useful as a teacher. We received her into the hospital that she might have better care than at home. It was very pleasant to have her with us, and her patient witnessing for Christ must have been a blessing to other patients. During the bright autumn days she seemed to improve, and her hopeful spirit grasped at the slightest prospect of return to her loved work. She enjoyed her pleasant room at the hospital where she could look upon the white pagoda and the banyan trees around the temples on the city walls. She entered enthusiastically into everything that was going on as long as she was able, and especially enjoyed the Sunday morning study of the Sunday-school lesson with the students, which we held in her room that she might join with us. But as the cold weather came on her cough became more troublesome, and as she grew weaker it seemed best that she should return home. And now as we are writing our report the tidings come that she has entered into rest. Another daughter from the land of Sinim saved for the eternal kingdom. As she was carried to the burial her coffin was covered with flowers, speaking to all of the Christian's hope—a striking contrast to the strange and meaningless emblems of the heathen. Purified by suffering and sorrow, her face was an inspiration while she was with us, and the memory of such beautiful lives is a rich reward for those who are working here and in the homeland to bring the light of the gospel to these suffering ones.

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

I. THE A. B. C. F. M.

Administration.—The American Board of Commissioners for Foreign Missions is a corporate body of 350 members, with headquarters in Boston. All executive business is transacted by the Prudential Committee, a body of six laymen and six clergymen, who meet fortnightly with the officers of the Board. To them all reports and requests from Missions, and all applications from candidates are submitted, and by them all problems of policy and expenditure solved. Through Dr. Smith and Dr. Barton the Board is in constant correspondence with the foreign field, through Dr. Daniels with the work at home, while Dr. Strong has charge of publications. Mr. Wiggin, as Treasurer, receives all donations and provides outfits, salaries and expenses; and Mr. Swett purchases supplies, receives and ships all missionary boxes. As a business corporation the Board conducts its affairs with such prudence and economy that the cost of administration is but $8\frac{1}{2}$ per cent, $91\frac{1}{2}$ cents of every dollar going to the foreign field.

Beginning.—The American Board was formed in Bradford, Mass., as the outcome of meetings for prayer among the students at Williams' College, at one of which, in 1806, held under a haystack for shelter from a tempest, Samuel Mills proposed to his comrades that they carry the gospel to the heathen, declaring, "We can do it if we will." During four years they planned, consulting leaders in churches and colleges, distributing literature, and endeavoring to create a spirit of sending equal to their readiness to go, until in 1810 a small company of ministers organized the American Board in order to reply to these men, "Go in the name of the Lord, and we will help." Five men were selected, their salaries pledged, and in February, 1812, they sailed for India, establishing there our first foreign mission.

Constituency.—The work has always depended upon the benevolence of people at home, and according to their offerings have workers been sent out and missions maintained, the Board being only the instrument through which the 5,604 Congregational churches in the United States, with their Sunday schools and Endeavor Societies, send forth the news of salvation. The first year the Treasurer handled less than \$1,000; last year, \$737,957. To maintain pledged work a regular income must be received, and to provide for natural growth it is indispensable that this income increase. Thus constant

effort is made to extend among the constituency such information and appeals as shall lead to ever greater consecration of interest and support.

Field.—"The field is the world." A hundred years ago our foreign missions were carried on among the Indians, because it was not feasible to go abroad. Now every country is open to missionary effort; transportation is made easy, languages have been so translated they are acquired more quickly, the demand for educational, evangelistic and medical work everywhere is unparalleled. Carey was told to sit down and leave the heathen to God. We believe God has left the heathen to us, in that with us rests the privilege and responsibility of entering all parts of the field with the knowledge of the love of Christ, until all the kingdoms of the world shall hear and believe.

Missions.—The American Board has established 20 missions,—3 in India and Ceylon, 3 in Africa, 3 in Turkey and 1 in Bulgaria, 4 in China, 2 in the Pacific Islands, and one each in Japan, Mexico, Spain and Austria. In these are 102 stations, where missionaries reside, and 1,268 outstations, where work is carried on by native pastors, teachers, Bible women, and other associates. They have 495 churches, 117 colleges and higher schools, and 1,153 common schools. This work is carried on in 28 languages, into all of which the Bible is translated in whole or in part. The present force of missionaries is 539, and within reach of their influence are over 100,000,000 souls. The mission in Hawaii, established in 1819, and carried on at first under bitter persecution, was surrendered to the native churches in 1863, when the Islands were practically civilized and christianized, and the people themselves carrying on missionary work—a type of the life-giving and self-propagating power of the gospel.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the first month of our new financial year, which ended November 18th, were \$368.48 less than for the same month last year. The principal cause of the falling off is the failure of one of our large Branches to send a report. We feel sure that a double amount from this Branch next month will more than make up the deficiency. Let us all be careful that nothing is left undone which will make our entrance into the new century worthy of the cause entrusted to us and the Master whom we serve,

MISSIONARY It is pleasant to welcome home our missionaries from Mardin,
PERSONALS. Mrs. Olive P. Andrus and Miss C. H. Pratt, who arrived in this country November 21st. Miss Flora A. Hartt, a new missionary appointed for Ahmednagar to take the place of Miss Stockbridge, sailed from New York November 25th. She expects to meet in England Rev. E. S. Hume, who has made a short visit in this country, and Miss Alice Harding, both on their way to the Marathi Mission. A bright word has come back from Mrs. Price dated Honolulu, November 11th. She reports a pleasant voyage, and that she is feeling stronger than when she left San Francisco. Mrs. Channel was well, although she had suffered much from seasickness on the way. They were expecting to leave for Guam the next day, and to arrive there November 27th.

OUR MARTYRS AT At last we have what we believe to be an authoritative
PAO-TING-FU. account of the last known of our dear friends Miss Morrill and Miss Gould. Miss Gould's father wrote some time since to General Chaffee's adjutant, a personal friend, asking him to obtain information as to the very last known of his daughter and other missionaries, and has received the following from an American officer, who accompanied the expedition to Pao-ting-fu: "The following statement is made up from accounts of numerous persons, and believed to be substantially correct, though no direct testimony of eye-witnesses has yet been secured. The following Presbyterian missionaries, viz., Mr. and Mrs. Simcox and three children, with one young lady, name unknown, who had recently joined them, Dr. and Mrs. Hodge and Dr. George Taylor, lived in several buildings located in one compound situated in, or very near, a village lying one mile north of the north gate of the city. On the 4th day of the 6th Chinese month (about July 1st)—exact date cannot be determined without a calendar—the compound was surrounded and attacked by villagers and Boxers. The occupants made some defense, or at any rate could not be dislodged. It is presumed Dr. Taylor come out of his house to parley with those attacking, when he was cut down and killed, and his body more or less mutilated, and perhaps thrown into the flames later. Failing to gain access to the buildings, they were fired by the attacking party, and the inmates perished in the flames. The Chinese Christians and servants to the number of about seventy, living in the compound (at that time) also perished; but whether they were killed or were burned does not appear clearly. The next day, being the 5th day of the Chinese 6th month (about July 2d), a compound in the south side of the city was attacked. In this compound, in a village south of the south gate, lived the following persons, American missionaries belonging to the American Board,—Mr Pitkin, Miss Morrill, Miss

Gould. Near by there lived in another compound Mr. and Mrs. Bagnall, two children and Mr. Cooper, English (Canadian) missionaries. About six A. M. of the above date the Pitkin compound was attacked and looted by the villagers. Mr. Pitkin attempted to defend himself with a revolver, but was shot by the villagers and then beheaded in the compound, his head being carried away and his body buried. About this time the villagers were joined by the Boxers, to whom word had been sent of the proceedings. Miss Morrill and Miss Gould were bound hand and foot and taken from the house, but when outside Miss Gould was found to be dead. Presumably her body was left in the compound and buried there. The Chinese Christians and servants, to the number of ten, perished at this time. Miss Morrill was taken into the city, bound as before described, swung on a pole or lance, and taken to the headquarters of the Boxers, where she remained all day. During the day Mr. and Mrs. Bagnall, their two children and Mr. Cooper were brought to where Miss Morrill was held. It is impossible to discover whether any atrocities were committed upon the persons of the women during the day, but it is generally believed that they were not violated, but were roughly knocked about. About 6 o'clock in the evening the entire party was taken outside the city, by the south gate, and beheaded, one child being speared by a Boxer."

GROTE HUTCHESON, *Captain 6th Cavalry.*

PAO-TING-FU, CHINA, October 22, 1900.

EXTRACTS FROM RECENT LETTERS.

FROM MR. AND MRS. TEWKSBUARY OF PEKING TO FAMILY FRIENDS.

August 18th.—We are free, or partially so (Psalm cxxiv. 7, 8). This is our freedom Psalm, and the fifty-ninth is sometimes called the "mob" Psalm. This reminds me of how much the Psalms were to us during the siege. Nearly all who led morning prayers read from them—they were so appropriate and so comforting. When I sent my last long letter the troops had arrived for our relief. I was lying on the bed when some one came to tell me that they were really here—in the tennis court in our compound. It seemed incredible that, with the great wall of Peking and all the gates barricaded to keep them out, and the Chinese troops who had gone out to meet them, our American boys could scale the wall right under the place where the Chinese soldiers were firing on us. Such cheering you never heard. The Sikhs joined in the shouting, but the Americans were "too tired to cheer." They had had a fearful march, night and day, from Tientsin—

three days without rations, and one day without water, except what they could get out of the mud. The Americans walked through two of the gates of the Imperial City, and could, undoubtedly, have walked straight into the Forbidden City, into the presence of the old lady herself, but some other power objected, saying that they were going after loot, so General Chaffee ordered a retreat. . . . We are living in a Chinese Prince's palace. The occupants have all run away. We were obliged to leave the British Legation, and through Mr. Tewksbury's desperate efforts we secured this place. Everything that can be wanted is here. We have nothing, but we find all our needs supplied. Grain, chickens, mules and carts, two cows, fruits! We shall hope to be able to stay, but it is as uncertain as our life the past months. Do not worry about us. We are doubtless safe, although we are not out of trouble. The perplexities which await us are not less harrowing than those of the siege. Mr. Tewksbury is just bringing over our Christians now—in a rush. We shall settle down sometime. There are buildings for a chapel service, and rooms for school—plenty of room for everybody.

September 9th.—We have had a very busy week. Miss Chapin and Miss Gertrude Wyckoff are off for Tientsin to-morrow; the first because she is so poorly, and decidedly needs rest. . . . We all need a decided change, for a while, at least. The strain has been a severe one on us all. To-day we have turned the Prince's storehouse into our winter chapel. I have seen the *New York Sun* up to July 27th. What an awful anxiety for our dear ones. May God be praised for our deliverance!

Miss H. J. Gilson, Mt. Silinda, East Africa, writes under date of July 1st:—

I think I wrote you the first of February just before leaving my huts. We had very heavy rains in January, and there had been unexpected delays in finishing my house. I had neither time nor strength for two moves, but I knew I must not expose myself to wet and dampness, so I moved to the doctor's unfinished house, where I remained until the first of May. I had nine native girls sleeping in my kitchen and pantry, and I nightly envied pioneer missionaries who lived and worked and died before there was any germ theory.

I am now very comfortable in this little house of three rooms. To be sure the chimneys smoke, but they will not have to be used all the year. Writing-desk, small tables, books and a pretty book-case, morris chair, pictures on the mud-plastered walls, a very comfortable couch, a square of carpeting sent me by the young ladies of Hyde Park, pretty draperies at the windows and the door of my little dressing room, all unite to produce an atmosphere in my sitting room which seems cozy and homelike.

Soon after coming here I was just beginning to feel that life was growing much more systematic and satisfactory, when one of my girls, who had not been well for a month, suddenly became alarmingly ill. She had twenty convulsions in twelve hours. At times her screams could be heard all over the place. She could not see, and there was difficulty in keeping her on the bed. Just one week from the first attack she was in a convulsion for twenty hours. For two weeks she was gaining gradually but slowly, her sight had returned, and I had great hopes of her recovery, when one afternoon I found her outside on the ground, blind again. She said she wanted to die, and there were many symptoms of hysteria. After a little she said that during the morning she saw Jesus sitting on her bed, and he asked if she knew where she was going when she died. I talked with her, and she seemed to have a real faith in Christ as her Saviour. She asked to see several of the girls and three of the boys, Mr. and Mrs. Bates and Laduma, the Zulu teacher. Most of them she asked to pray with her. She lived about two weeks after this, but was unconscious the greater part of the time. The experience was especially hard because no medical aid was available. The girls occupy buildings about eight rods from my house, and I was thankful that nearly all the nights were moonlight, it was so much less weird getting up two or three times and going to her.

I find this illness has taken time I had hoped to give to talks with friends in the home land, and it has naturally been a strain upon the nerves, but it has been a rich experience for the girls. They have learned lessons which they could not have been taught in any other way. Never before had they seen a sick person cared for. At first it was very difficult for them to do things we are always ready to do for others in time of need. That Christ did so much for sick people came to have a new meaning during those days. I was very thankful that we are told He touched the lepers. I believe that some of the girls conquered themselves, and did for Dabaza for Christ's sake. When death came there was no outcry, no panic, and no unwillingness to sleep in the hut where she died. You know they always leave such a hut. The boys, too, were most helpful. This was the first time that any native girl or woman in all this region has received Christian burial.

Last Sabbath three of my girls united with the church. All presented themselves for examination, and I had hoped to see five confess their faith in Christ, but after the examination two were detected in lying and stealing. I believe they both are Christians, and hope at some future time to see them received into the church.

Life alone, especially in this climate, is very depressing. Superintending the work of the girls in the gardens and fields, training them practically in

domestic science, seeing that the work is done properly in their house and mine, spending four hours in the schoolroom where the work is most exhausting, teaching the girls to sew, cutting their clothes and assisting in the making and mending of them, keeping up the proper discipline, meeting the girls every evening for prayers,—all this must be done, and it is more than one alone can do well.

Our Work at Home.

GROWTH IN OUR WORK.

To those who are prayerfully watching the interests of our Board in the home churches there is no part of our annual meeting more important than the reports of our Branches. The summing up of the year's work is clearly brought out, so that all who hear them can know just our condition. For those who did not hear these reports we give the items of growth and a few specially practical suggestions.

Andover and Woburn Branch reports gains of one auxiliary and five cradle rolls; of membership in ten auxiliaries and a decrease in seven; of contributions in ten and a loss in ten, the loss being partly accounted for by the failure to send them in before the close of the financial year. "If fees and mite boxes, pledges and envelopes, thank offerings and Easter gifts do not swell the treasury, we must feel that in some way the legitimate development is dwarfed."

Barnstable Branch has three new auxiliaries and another expected soon. In one church where only a few of the society came together once a quarter, one member who was also on the Missionary Committee of the Christian Endeavor Society arranged to take charge of the service the first Sunday evening in each month, making it a live and interesting missionary meeting.

Berkshire Branch reports good results from visits of a Student Volunteer Band, increasing contributions from some churches, but not diminishing receipts in auxiliaries. A larger number of study classes gives fine promise for the future.

Eastern Connecticut Branch, at the close of its quarter of a century, made an extra silver offering of over eight hundred dollars, associating with

it the name of Gilman, as a tribute of love to its retiring president. All the auxiliaries and the churches which have no organization have been visited during the year, from which encouraging gain is expected in the future.

Essex North Branch reports the inauguration last May of a thorough canvass of churches, and much is expected as a result. One society has contributed for the Memorial Fund.

In *Essex South Branch* interest in missionary literature and systematic study is gaining ground. A new junior auxiliary and a new cradle roll have been formed.

Franklin County Branch, although "limited in area and resources," reports a gain in interest and membership, a new mission circle, and contributing society an extra gift of \$60 for the Memorial Fund.

Hampshire County Branch has gained two new junior societies, and adopted a new missionary, Miss Mary I. Ward, the daughter of a vice president. "An unusually helpful day was when the presidents of auxiliaries were invited to dine with one of the Branch officers, and when informal discussion brought out most useful suggestions for work."

Hartford Branch has made special effort in the lines suggested at the annual meeting of the Board in Syracuse, and reports a memorial fund of \$1,265.87, a gain of one auxiliary and two junior societies, and a good number of study classes formed. This Branch also has sent one of its own, Miss Matilda S. Calder, to the foreign field.

In the newly formed *Eastern Maine Branch* the year has been largely one of organization. The first annual meeting was full of interest; county officers are in earnest to arouse interest; pledges have been fully met, and the officers face the coming year with hopeful hearts.

Western Maine Branch, in the first year after the division of the State into two branches, has held its own in receipts and in numbers. A good report for a transition year. The long anxiety with reference to its two missionaries in China—Miss Morrill and Miss Gould—has made the summer a sad one. The secretary adds: "Surely a fresh blessing will come to our Maine Branch through the voices of these girls, who, though dead, yet speak, urging us to take up with renewed zeal the work they have left. Faithful unto death, they have gained the crown of life. We shall go forth with fresh consecration, hope and faith, realizing that God's ways are not our ways, but that China is sacred ground, enriched by the blood of the martyrs, where the seed sown by our beloved ones will in his own good time bring forth fruit an hundredfold."

Middlesex Branch has passed its twenty-fifth milestone the past year, and "many members are conscious of new enthusiasm from the historic past,

and new values in the opportunities of the present and future." An increase of nine per cent in receipts is a delightful outcome of special effort.

New Hampshire Branch reports one new auxiliary formed during the year, and the gift of a memorial of \$530, bearing the name of Miss Abby E. McIntire, the Branch treasurer for twenty-five years.

Two watchwords have been before the *New Haven Branch* the past year, "Determined effort," and "Redeeming the time." The aim of "Determined effort" was for an auxiliary and mission circle in every church. "A special committee was appointed, the territory carefully surveyed, and conditions considered. Letters were written to pastors of the churches, personal calls were made, and in many cases much of that importunity was employed which the Scriptures illustrate as sometimes successful," all resulting in eleven new auxiliaries and fifteen new mission circles. Thank-offering meetings have become more general, and more Lenten offerings were gathered than ever before. "During the past summer one of the venerated founders of the Branch, Mrs. Woolsey, passed on to the heavenly land. Among the costly stones that laid the foundations of the Branch, silently as the building of Solomon's Temple, was the quiet influence of Mrs. Woolsey. Her unobtrusive, careful regard for many little things kept the machinery oiled; her ready sympathy and consecrated purse made the way smooth to many a wearied worker at home and abroad; her gracious hospitality opened her house to the meetings of the executive committee for many years; these are but hints of the sweet ministries which came from a life fragrant with good deeds and rich with the spirit of the Master whom she served."

New York State Branch reports a gain of twenty-three organizations during the year. "The president's quarterly letters to the auxiliaries and quarterly reports from vice presidents are inspiring and mark progress. At the request of the junior secretary the vice presidents are appointing junior assistants in each association."

Norfolk and Pilgrim Branch reports a gain of four senior societies, of three junior contributing societies, and of \$458.74 over the previous year. Efforts have been made for memorial contributions, results of which will not be known till the close of the calendar year. The Branch has suffered much in the death of its junior secretary, Miss Tucker, a faithful and enthusiastic worker.

In *North Middlesex Branch* there has been real increase of interest and endeavor all along the line and one juvenile society organized. The secretary for junior work has brought out a catechism on India, which the elders feel they can study with profit.

Old Colony Branch "has started on its twentieth year of usefulness, and

is still steadfast." The impulse given by the semiannual meeting of the Board held within its borders in May has been felt in the intervening months. A new movement for junior work is also encouraging.

Philadelphia Branch has made a gain of two auxiliaries, one cradle roll and thirteen contributing societies, Christian Endeavor, King's Daughters, and Sunday-schools; also the large increase of \$475 in contributions. "Early in the year large wall cards were sent out on which the list of pledged work was printed with three lines to be filled in with the name of the auxiliary, the amount of money raised the previous year, and the amount—in advance—which it was hoped it would try to raise the coming year. These, with frequent letters from the president and the use of Lenten envelopes, helped to increase the offerings." A feature of this Branch is its neighborhood meetings, three of which have been held during the year in Jersey City, Falls Church, Va., and Newark.

Rhode Island has made the remarkable gain of \$1,453.77 in receipts, including \$818.70 in a memorial offering. Good results have been achieved among young people, the junior secretary having spoken thirty-seven times in different societies. The Branch has recently created a new office,—that of Superintendent of literature,—and it is expected to have a missionary alcove in the Providence Public Library, containing, among other books, a complete set of bound volumes of LIFE AND LIGHT and reports of the Board from the beginning.

Springfield Branch has experienced an unusual change in officers, having a new president, two vice presidents and three secretaries. The plan in this Branch mentioned in LIFE AND LIGHT for January, 1900, has been partially carried out, and is to be tried another year "with more zeal and more knowledge where to apply the zeal before it is pronounced either success or failure." The gains for the year are one auxiliary, one cradle roll, \$300 for the treasury and \$630 for the memorial fund, new contributors, and new readers of LIFE AND LIGHT.

Suffolk Branch has gained one new auxiliary and \$1,028.06 in receipts. Lenten envelopes were generally distributed and brought about \$500 to the treasury, and thank-offering meetings have been held in nearly all of the societies.

"At its annual meeting *Vermont Branch* listened to a little sermon on the text, 'How long are ye slack to possess the land which the Lord God hath given you.' The preacher—the recording secretary—had prepared a map upon which all the Congregational churches of the State, with auxiliaries, were marked with red; those without, with green. Thus a striking illustration was presented of the sections of the State not organized for missionary

effort. The resident female membership of the churches and the approximate membership of the auxiliaries were given." The secretary adds: "Early in the century the foreign missionary work infused new life into dying churches. Have we any better remedy to-day for the weaker churches or for any church in our State?" The Branch membership being approximately three thousand women and the total number of LIFE AND LIGHT taken being only 502, it was aptly said: "Five hundred newspapers would hardly answer for three thousand people, neither will five hundred and two copies of LIFE AND LIGHT coming into the State keep all of our Branch membership well informed, especially since it is a monthly publication, not a daily."

Worcester County Branch has just celebrated its silver anniversary. "It did not have a band and a torch-light procession as the political silver party did, but it had a procession of treasurers representing fifty-three auxiliaries, who deposited at the platform pretty envelopes containing gifts amounting to \$510." Points of advance during the year were: study of the fields in the larger aspects; a little more attention given to missionary books and the larger literature; more missionary addresses; more tactful, direct and systematic methods; increase of the several elements; larger contributions and three new auxiliaries. Two weaknesses were mentioned: lack of organizations among children, and thirteen hill towns where there is no organization connected with the Board.

OUR BOOK TABLE.

The Yangtze Valley and Beyond. By Isabella Bird Bishop, F.R.G.S. With maps and 116 illustrations. In two volumes. Royal 8vo. Publishers, New York, G. P. Putnam's Sons. London, John Murray, 1899. Price \$6.

China, in the last year of the nineteenth century, is in a state of bloody transition to a higher level of politics, trade and perhaps of religion. Her soil has been copiously drenched by the blood of Christian martyrs. The Chinese Christian converts have exhibited constancy and heroism not surpassed by the early Christians under the persecutions of Greek and Roman paganism. The uprising of the Boxers against foreigners has shown that Chinese superstition is capable of as much ferocity and fanaticism as were the heathen populations of Greece and Rome. The Chinese of our time need to learn to obey the command, "Thou shalt not kill;" and certain foreign Powers who have coveted territorial acquisitions in the Celestial Empire, need to learn the international importance of the command, "Thou shalt

not steal." China is the last great pagan Empire of the world. All wise discussion of the best methods to be used for its regeneration has a commanding interest for the twentieth century.

Mrs. Bishop's two stately volumes on "The Yangtze Valley and Beyond" appear at a date when their importance is ample and strategic. The eyes of all civilized nations are fastened on China. Whoever speaks of the Celestial Empire with the authority of a skilled original observer is sure of a cosmopolitan hearing. Mrs. Bishop's biography needs only to be recited in outline to show that she has perhaps no rival as an authority on the subject she discusses in connection with the Far East. She was born in Yorkshire, England, in 1832. Her father was the Rev. Edward Bird, B.A., rector of Tattenhall, Cheshire. She was educated at home, and began to travel at twenty-two years of age. She produced picturesque books concerning the Rocky Mountains and the Sandwich Islands, and is well known by the two volumes (1880) entitled "Unbeaten Tracks in Japan." At first she was not specially interested in foreign Christian missions, but has become, by actual observation, one of their most judicious interpreters and advocates. She has herself built five hospitals and an orphanage in the East, and is especially interested in philanthropic work, at home as well as abroad, and particularly in medical missions. She was married to John Bishop, M.D., of the Edinburgh University, in 1881. He died in 1886. Since then she has traveled for five years in Asia. In England and Scotland she has pleaded on many platforms the needs of the East; she has delivered frequent lectures before geographical and other societies. In 1892 she was the first woman to be elected Fellow of the Royal Geographical Society. In 1897 she read a paper before this Society,—the only lady who has received this honor. In 1898, after extensive journeys in Korea, Siberia and China, extending over several years, she published "Korea and Her Neighbors," and in 1899, "The Yangtze Valley and Beyond."

These volumes have a personal, geographical, religious and political interest of a high order. We might dwell long on her adventures, some of which exhibit a daring disregard of Chinese custom which brought upon her attacks from the populace, and on one occasion actually endangered her life. She penetrated the interior to the great province of Sze-Chuan, which has been little changed by any influence of foreigners. She everywhere studied the virtues as well as the vices, not only of the masses but of their rulers. Her penetration of judgment, her definiteness of description, her picturesqueness of style allure the reader with fascination from page to page.

On the whole she presents a highly encouraging view of Christian

missions in China. The immense military successes of Japan in her contests with China in 1894 have in many places broken the spell of the supercilious isolation and egotism characteristic of the Chinese masses and mandarins. Multitudes are asking what the religion is of the nation from which Japan learned the art of victorious war. There is a growing and eager popular demand for Christian literature. Mission stations have more inquirers for information concerning Christianity than they can adequately teach. Large numbers of native Christian preachers are, every decade, doing more and more effective work.

Mrs. Bishop gives six causes why, in spite of its hopeful outlook, the progress of Christianity is slow as yet in China. 1. National vanity and contempt for foreigners. 2. The dominating influence of Confucius and his teaching. 3. The intricacies and complexities of the Chinese tongue. 4. The systematic home training of children in reverence for Chinese beliefs and practices. 5. The universality of ancestor worship, and its hold on the heart of the people. 6. The fear of demons as the penalty of apostasy.

An especially powerful and trenchant discussion of the opium traffic fills one of the closing chapters of this work. The authorities cited on this subject are not the missionaries; but the picture is a ghastly one, and leaves English participation in the trade exposed to scathing rebuke. Japan prohibits under heavy penalties the introduction of opium into her territory. China, as Mrs. Bishop shows, is, in many central and crowded and crippled portions of her immense population, exhibiting an appalling degeneration, with untold social and industrial evils arising from the sorcerous hold of the opium habit on generation after generation. We have nowhere read a more authoritative and distressing discussion of the ravages of the opium trade than in Mrs. Bishop's calm, candid and unanswerable pages.

Mrs. Bishop's favorite recreation is photography, and many of the skillful results of her use of the camera illuminate these volumes. The frontispiece is a fine portrait of the author in Manchu dress.

JOSEPH COOK.

SIDE LIGHTS FROM PERIODICALS.

CHINA.

THOSE who have not seen Sir Robert Hart's valuable article, "The Besieged Peking Legations," in the November *Fortnightly Review*, will find the same in the December *Cosmopolitan*. Turning to *Littell's Living Age*, December, we find another view-point of the same great event, that of Dr. Morrison, Peking correspondent of the London *Times*. In close relation are "With the Peking Relief Column," by Fred Palmer, *Century*,

December, and "The Struggle on the Peking Wall," by W. N. Pethick, Secretary to Li Hung Chang, in the same.

Further light, in our consideration of the Chinese character, may come from "The Chinaman," in the December *McClure*, this being an adaptation from one chapter of a valuable book by Pierre Leroy-Beaulieu's. By way of a glimpse into Chinese story telling, see "Five-Minute Tales Told in China," *Chautauquan*, December.

Forum, December, "America in the Pacific," in which the author, Hon. John Barrett, formerly U. S. Minister to Siam, says, "Long and careful study of their work has led me to believe that they (missionaries) have accomplished sufficient good to warrant the support they have received at home." In same, Hon. Chas. Denby, formerly U. S. Minister to China, describes the banking system of that empire.

SPAIN.

The International Monthly, December, contains a consideration of Spain as to its international position at the close of this century, by Arthur E. Houghton.

M. E. D.

TOPICS FOR AUXILIARY MEETINGS.

PHILANTHROPIC WORK IN MISSIONS.

TOPIC FOR FEBRUARY.

Educational.—Work for Widows; For Orphans; For the Blind.

Work for Widows and Orphans has long been part of the work of the missionaries of the American Board. In times of need large sums of money have been specially solicited. These amounts are easily varied, as the needs of children appeal to the hearts of all Christians. Interesting as this work is, it must be understood to be additional to the pledged work of each auxiliary. After the amounts required for sustaining the regular evangelistic, medical and educational work is in hand, then this work, which is so akin to it, will bring the Master's special blessing as done to "his little ones."

The work in Turkey is well presented in "Christian Missions and Social Progress," Vol. II., pages 447-449. That of India in same book, pages 449-452.

Peculiar interest centers in the work done in Japan by Mr. and Mrs. J. Ishii,—"Christian Missions and Social Progress," Vol. II., pages 452-455. Work in Korea, China and Africa follows in same volume, pages 456-458.

The *Missionary Herald* has articles on the work for orphans in Turkey in the numbers of December, 1897, May, 1898, and March, 1899; of orphans under care of Dr. and Mrs. Reynolds, at Van, in April, 1899, page 133. A letter from Miss Shattuck at Oorfa will be found in February, 1900, page 67. The work of the Okayama Orphanage, Japan, by Rev. Dr. J. H. Pettee, will be found in the *Missionary Herald* of June, 1899, pages 257-260. Rev. J. E. Abbott writes on "Who Will Help Educate the Orphans?" in *Congregationalist* of May 10, 1900 page 700; and a "parting

word" from the same pen will be found in the *Missionary Herald* of September, 1900, page 357. The *Missionary Review of the World* has an article on Orphanages in July, 1899, page 537.

The *Christian Herald* has many pathetic appeals for the orphans of India. We select a few: "Missionaries in India Plead for the Fatherless," *Christian Herald*, Sept. 26, 1900, page 791; "India's Orphan Children Plead for Help," Sept. 19, 1900, page 772; "Little Folks Who Have Helped India's Orphans," Sept. 19, 1900, page 773; "Have You Adopted an India Famine Waif?" Oct. 31, 1900, page 893; "Bishop Thoburn Pleads for India's Orphans," Sept. 5, 1900.

Mrs. Joseph Cook, in her article on "Educated Women in Modern India," in *LIFE AND LIGHT*, March, 1900, page 99, refers to the work of Pundita Ramabai, and Dr. A. T. Pierson gives an illustrated account of "Ramabai and the Women of India" in *Missionary Review of the World*, July, 1899, pages 481-488. Mrs. J. W. Andrews, 36 Rutland Square, Boston, will respond to any inquiries regarding the work of Pundita Ramabai.

The work of giving sight to the blind has been among the most gracious ministrations of our medical missionaries. Christian Missions and Social Science, Volume II., page 388, gives an account of Dr. Cochran's work in Urumiah, Persia. The work among the blind girls in China was spoken of in the woman's meeting at the Ecumenical Conference, and will be found in that report in the address of Mrs. White on "Blind Girls in China." A most interesting leaflet on the "Work for the Blind in China" can be obtained by addressing Miss A. R. Hartshorn, 704 Congregational House, Boston.

The lesson for February is full of most thrilling possibilities. The uninterested woman could not listen to its truthful stories without being deeply stirred.

UNITED STUDY OF MISSIONS.

SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY.

SECOND LESSON—THE CENTURY IN INDIA.

I. A five-minute paper on the condition of India at the close of the eighteenth century. (a) Religious and political situation. (b) Later changes and reforms. (Reference book No. 1.)

II. The entrance of various British and American societies into India. (a) The early missionaries. Some notable names: The Serampore Trio, The Judsons in Burma, Heber and Cotton, Scudder, Lowrie and Newton, Gordon Hall and Harriet Newell. (Reference Nos. 4, 5 and 9.) (b) The various denominational boards.

III. The mutiny of 1857, and its effects on missionary efforts. (Reference No. 7.)

IV. Missionary methods generally used in India, with five-minute talks on (a) Educational missions as introduced by Duff, Anderson and Wilson, and as conducted at present. (Reference books Nos. 2, 12.) (b) Medical missions. (Reference Nos. 2, 13.) (c) The development of Christian literature. (Reference No. 2.) (d) Evangelistic missions. (Reference No. 2) (e) Beginning of woman's work in India. (Reference Nos. 2, 6, 10.)

V. Summary of the results of the century of missionary effort. This may be given on a chart or blackboard in the form of a comparison: 1800-1900. (Reference book No. 2. Statistical tables.)

BOOKS OF REFERENCE.—1. "The Conversion of India," by George Smith. Published by Revell. This contains all that is really necessary for the programme, with the exception of latest statistics, which may be found in 2. Report of the Ecumenical Conference. 3. Thoburn's "India and Malaysia." Eaton and Mains. 4. The lives of Carey, Marshman and Ward. 5. The life of Judson. Baptist Society Publication. 6. "The Wrongs of Indian Womanhood," by Mrs. Marcus Fuller. Revell. 7. Butler's "Land of the Vedas." Eaton and Mains. 8. "Indika," by Hurst. Harper. 9. "The Cross in the Land of the Trident," by Beach. 10. "Within the Purdah," Armstrong. Eaton and Mains. 11. "Christian Missions and Social Progress," by Dennis. Revell. 12. Life of Duff. 13. "Medical Missions," by John Lowe.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1900, to November 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 11; Machias, Aux., 25,	36 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Portland, Bethel Ch., C. E. Soc.,	27 00
Total,	63 00

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Acworth, South, Aux., 4.50; Bedford, Mrs. A. J. French, 5; Claremont, C. E. Soc., 10; Concord, Aux., 40, South Ch., Thought and Work Circle, 10; Derry, Central Cong. Ch., C. E. Soc., 2.50; Henniker, C. E. Soc., 25; Jaffrey, East, Aux., 22.50, C. E. Soc., 5.95; Lyme, Aux., 48.26; Nashua, Pilgrim Ch., Cary M. C., 5; Newport, Cong. Ch., 48; Peterboro, Aux., 16.87; Stewartstown, Miss Sarah Converse 5.30,	248 88
Total,	248 88

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Brattleboro, West, Whatsoever Circle King's Dau., 5; Cambridgeport, Mrs. A. W. W., 1; Charlotte, Miss O. P. Newell, 2; Hardwick, East, 3; Lunenburg, 4; Newbury, Miss F. Leighton, 2; Norwich, S. E. P., 5; St. Johnsbury, North Ch., 11.17; Swanton, Jr. C. E. Soc., 5; Wilder, Th. Off. (with prev. contri. const. L. M. Mrs. Belle F. Tarleton), 19.25. Less expenses, 13.85,	43 57
Total,	43 57

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Free Ch., Aux., 28.19; Medford, Mystic Ch., C. E. Soc., 20; Wakefield, Aux., 55; Woodville, S. S., 4; Winchester, First Cong. Ch., Aux., 1, Mission Union (to const. L. M's Mrs. Alice Atwood Coit, Mrs. Harriet Marsh Smith), 50,	158 19
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<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centerville, Aux., 10; Chatham, Aux., 11.75; Falmouth, Aux., 31.17; North Falmouth, 20; South Dennis, Aux., 10; Yarmouth, Aux., 4, Th. Off. at Annual Meeting, 11.33,	98 25
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, Cong. Ch., S. S., 25, Home Dept., S. S., 20; Canaan Four Corners, Aux., 15.25; Hinsdale, Aux., 17.29; West Pittsfield, C. E. Soc., 1,	78 54
<i>Boston.</i> —Offerings at Annual Meeting,	357 43
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. S., 15, Washington St. Ch., Aux., 54, Y. L. Aux., 26; Danvers, Maple St. Ch., Aux. (of wh. 25 const. L. M. Mrs. Maggie Hawkins), 87.45; Gloucester, Aux., 109.25, Tabithas, 5; Lynn, Central Ch., Aux. (const. L. M. Mrs. Josiah Trefrew), 25, Chestnut St. Ch., Aux., 11.75, First Ch., Aux., 25; Lynnfield, South, Aux., 2; Marblehead, Aux., 12; Middleton, Aux., 13; Salem, South Ch., Aux., 359, Tabernacle Ch., Aux., 132.54, C. E. Soc., 8.02; Swampscott, Aux., 4.25, Jr. C. E. Soc., 6.27; Topsfield, Aux., 33; Wenham, Aux., 4,	932 53
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 21.47; Orange, Aux., 3.43, Little Light Bearers, 2.82; Shelburne, Aux., 29,	56 72
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 75; Easthampton, Aux., 51.85, Covenant Band, 7.85; Hatfield, Wide Awakes, 10, Aux., 2; Northampton, Edwards Ch., Aux. (Th. Off., 105.42), 106.42, Jr. Aux., 25; Williamsburg, Aux., 31.10; Worthington, Aux., 5,	314 22
<i>Huntington.</i> —Mrs. Schuyler Clark,	1 00
<i>Lexington.</i> —Mrs. C. C. Goodwin,	15 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Holliston, Aux., 17; Natick, Aux. (of wh. 25 const. L. M. Mrs. F. E. Sturges), 34; South Sudbury, Aux., 20,	71 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Cradle Roll, 15.12; Cohasset, Aux., 35.45; Plymouth, Aux. (35.27 Th. Off.), 52; Plympton, Aux., 3.25, C. E. Soc., 6.25, Cheerful Workers, 6.65; South Wey-	

mouth, Union Ch., Aux., 65; Whitman, Aux., 10,	193 72
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Acton, Aux., 10.50; Concord, C. E. Soc., 10; Shirley, Aux., 10. Less expenses, 62 cts.,	29 88
<i>Oakham.</i> —Miss Emily Dean,	5 00
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. North Attleboro, Ethel F. and Edith M. Ratcliffe, 1; Taunton, Union Ch., Jr. C. E. Soc., 2.50,	3 50
<i>Sharon.</i> —Mrs. M. C. Vinton,	5 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Mrs. C. F. Hobart, 25, Mrs. E. L. Warriner, 25; Agawam, Aux., 9.35; Chicopee, Third Ch., Two-cent-a-week Band, 20; Hampden, Aux., 15.45; Granville Centre, Aux., 10; Springfield, First Ch., Cradle Roll, 1, Memorial Ch., Aux., 5.75. South Ch., 50,	161 55
<i>Stockbridge.</i> —A Friend,	74 40
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, A Friend, 1, Mt. Vernon Ch., Aux., A Friend, 2, Shawmut Ch., Aux., 12.15, Union Ch., Aux., 45; Brighton, Aux., 65; Cambridge, First Ch., Aux., 138; Charlestown, Mrs. Alf. Blanchard, 1, Winthrop Ch., Aux., 110; Dorchester, Second Ch., Aux., 57.22, Y. L. Soc., 45, Jr. C. E. Soc., 3, Pilgrim Ch., Aux., 8; Hyde Park, Aux., 34, Jr. Aux., 7.30; Mansfield, Aux., 10; Newton, Eliot Ch., Helpers, 10.53; Newton Centre, First Ch., Aux., 80.44; Newton Highlands, Aux., 37.54; Roxbury, Eliot Ch., Eliot Star Circle, 20.50; Walnut Ave. Ch., Aux., 55; Waltham, Trin. Cong. Ch., Aux., Th. Off., 37.32; Watertown, Phillips Ch., Aux., 22.99; Wellesley Hills, Aux., 82.75,	885 74
<i>Wilmington.</i> —Miss G.,	40
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Ashburnham, Aux., 10; Globe Village, Aux., 5; Lancaster, Aux., 35.55, Y. L. Soc., 3; Royalston, Aux., 30.50; Shrewsbury, Aux. (with prev. contri. const. L. M. Mrs. W. C. Warren); Upton, Aux., 20; Westboro, Aux., 38.51; Whitinsville, E. C. D. Band, 17.60; Worcester, Hope Ch., Aux., 10, Piedmont Ch., M. B., 3, Silver Anniv. of Branch, Off. October 18, 509.20,	682 36
Total,	4,124 43

LEGACY.

Worcester.—Legacy of Albert Curtis, 20 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Little Compton, Aux., 10; Providence, Free Evan. Ch., Aux. (Mrs. E. S. Gould, a Mem. Off.), 3.05, Pilgrim Ch., Aux., 11.35, Plymouth Ch., Aux., 5.50, C. E. Soc., 3, Union Ch., Aux. (a Mem. Off.), 20.10, Jr. C. E. Soc., 1; River Point, C. E. Soc., 30; Saylesville, Memorial Chapel, C. E. Soc., 3.50; Woonsocket, Globe Ch., Jr. C. E. Soc., 2,	89 50
Total,	89 50

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Bozrah, Aux., 12; Goshen, Aux., 10; Hampton, Aux., 20.30;

Jewett City, Aux., Th. Off., 5.50; New London, Second Ch., Aux., 107; Windham, Aux., 20,	174 80
<i>Hartford.</i> —Mrs. E. G. Crane,	1 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Enfield, Aux., Th. Off., Twentieth Anniv., 41.85; Hartford, First Ch., Home Study Dept., 35, Windsor Ave. Ch., M. B., 5; Manchester, Second Ch., 1.90; Plainville, Cradle Roll, 56 cts.; Rockville (with prev. contri. const. L. M. Mrs. John Symonds); Southington, Aux., 36; South Manchester, Aux., 18; Stafford Springs, Aux. (of wh. 25 const. L. M. Mrs. G. H. Baker), 35.20; Suffield, L. F. M. Soc., 50; Tolland, Jr. C. E. Soc., 3.13; West Hartford, Aux., 27.59,	254 23
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Norfolk, Cong. Ch.,	33 66
<i>Wallingford.</i> —A Friend,	60
Total,	464 29

LEGACY.

Putnam.—Legacy of Mrs. Phebe A. Sears, C. C. Brown, Exr., 103 11

NEW YORK.

<i>East Bloomfield.</i> —Mrs. Eliza T. Goodwin,	2 10
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 25; Aquabogue, Aux., 17; Brooklyn, Park Ch., Aux., 5, Tompkins Ave. Ch., Aux., 205; Gloversville, Aux., 20, Miss McGregor's S. S. Class, 3.75; Lockport, First Ch., Aux., 25; Norwich, Aux., 25; Ogdensburg, Aux., 5; Oswego, Aux., 33, Jr. C. E. Soc., 16.56; Sherburne, Aux. (of wh. 25 const. L. M. Mrs. Charles E. Loomis), 48.67; Syracuse, Plymouth Ch., Aux., 5.54; Wyoming District, Annual Meeting, 4.41. Less expenses, 50.52,	388 41
Total,	390 51

LEGACY.

Himrods.—Legacy of Hester Ayres, Jacob T. Ayres, Exr., 237 50

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 3, Jr. C. E. Soc., 3; Fla., Daytona, C. E. Soc., 14; N. J., Closter, Aux., 2; Glen Ridge, Aux., 103.16; Newark, Belleville Ave. Ch., Aux., 41.09, M. B., 44; Orange Valley, S. S., 25, Jr. C. E. Soc. and Cradle Roll, 35; Upper Montclair, Aux., 9; Woodbridge, Aux., 16.59; Pa., Germantown, S. S., 20.36, Prim. Dept., S. S., 6; Philadelphia, Aux., 8, Pearl Seekers M. B., 28. Less expenses, 48	310 20
Total,	310 20

GEORGIA.

<i>Atlanta.</i> —Atlanta University, C. E. Soc.,	30 00
Total,	30 00
General Funds,	5,298 92
Gifts for Special Objects,	465 46
Variety Account,	153 27
Legacies,	360 61
Total,	\$6,278 26



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1275 Sixth Ave., Oakland, Cal.

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MRS. C. B. BRADLEY,
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MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

MISS GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

TEN YEARS' REVIEW OF THE HISTORY OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

LONG years ago, by the deep blue of the Sea of Galilee, an immense audience of thousands had gathered; for three days they listened spellbound to the words of Jesus. They were hungry and faint. They had not thought of it, but Jesus did. He turned to his disciples and said, "I have compassion on the multitude; some of them are come from far. How many loaves have ye?" And they said, "Seven." And they had a few small fishes. You remember it all,—the wonderful blessing which multiplied the seven loaves and few small fishes till four thousand were fed! Our work as a Woman's Board has been, for the vast multitudes of heathenism, just "the seven loaves and small fishes," but the Lord has blessed them! How sure we are of this! How thankful we are for it!

The loaf in itself—the flour, the yeast, the "wetting," the five-cent or the ten-cent loaf—how small! Yet in its strength the strong man goes forth to hard tasks, and all the victories of life are won. Dr. Cyrus Hamlin, during the Crimean war, felt that his highest calling was the baking of bread for the English soldiers.

We have sent our seven loaves of the gospel into seven countries,—Turkey, Africa, Japan, India, Micronesia, Spain and China. Those who have distributed these loaves for us, the last ten years, have been our faithful missionaries, whose names we gladly recall here: In Africa—Mrs. Holbrook, succeeded by Mrs. J. C. Dorward; in Turkey—Mrs. T. J. Baldwin; in Japan—Miss Gunnison, Miss Harwood and Miss Denton; in India

—Mrs. J. C. Perkins, who died on the field in the prime of life, succeeded by Miss Mary Perkins, who went back to India in 1899 as our missionary, Miss Gertrude Barker of Madura; in Spain—Mrs. Alice Gordon Gulick; in Micronesia we have had two distributing agencies—Miss L. E. Wilson and the *Morning Star*; in China—Mrs. A. H. Smith, Mrs. Dr. Hall, Dr. Sang.

These missionaries, each in her own land and adopted language, have given the “bread of life” to hungry souls. Who can measure the results!

As the multitudes by the Sea of Galilee were rested and refreshed, so those to whom our missionaries have come have received from the “bread of life” new strength and new hope. Is it not a wonderful blessing that so impressed the truth upon one of our schoolboys in India, that through his influence his father gave up his bell, ashes, lamp and tray used in idol worship? Later in that village many became seekers after the truth, building a schoolhouse and chapel.

A woman in Africa, eagerly welcoming the blessed truth, asked: “Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?”

In Micronesia, in Turkey, in Spain, who can measure the results of this gospel gift? Who can measure the results of these missionary lives—lived out in the fear of God for the uplifting of nations?

In China what a blessing has been given to the gospel loaves! How the Chinese Christians have been inspired to heroism unexcelled, and even to death as martyrs! Hundreds have died over there these last weeks for our Christ and our gospel. Can we call our small efforts in behalf of this cause the full measure of our privilege? Let us multiply the loaves and call for a still greater blessing. Let us in the meantime thank God for the preservation of so many of our grand workers in China in the midst of such perils.

During the last ten years, besides our regular work, we have contributed largely toward certain buildings: A schoolhouse and home for our sainted Mrs. Logan in Ruk, in 1892. We have sent five hundred dollars for the furnishing of Mrs. Baldwin’s schoolhouse in Brousa East, in 1893. We have sent fourteen hundred rupees (\$400) to Rev. J. C. Perkins, to help him secure a school-building in India, in 1895; acknowledging which, Mr. Perkins wrote of it as a direct answer to prayer, quoting Psalm cxvi. 1, 2, “I love the Lord, because he hath heard my voice and my supplications.” We also built the Matsuyama Home in Japan, at a cost of twenty-five hundred dollars, in 1891. We have been greatly interested in a new school-building for Mrs. Alice Gordon Gulick in Spain, but no large sums have as yet gone to her from our Board

STEWARDS.

God's stewards who gave the Woman's Board the extra funds for these special efforts were: Mrs. Almira Moore, one thousand dollars in 1891; Mrs. Seth Richards, one thousand dollars in 1891; Mr. Seth Richards, three thousand dollars, in memory of his wife, in 1892; Mrs. Whiting of Los Angeles, two hundred dollars; Mrs. Dwinell, one hundred dollars in 1897; Mrs. Ida H. Gorrell, in 1893, one thousand dollars.

In 1899 our Board received a legacy from Mrs. Mary J. Stuart of Saratoga of one-third interest in eleven acres of prune land; said land not to be sold for a term of fifteen years. The total cash received from all sources from 1890-1900 is: legacies, \$6,300; auxiliaries, \$49,803; total, \$56,103.

FOREIGN WORK IN THE HOME LAND—"FEW SMALL FISHES."

We have brought to the Lord the seven loaves of gospel work among these seven nations, and also "a few small fishes," which has been a most important offering,—our work in the home land, largely done by the faithful secretaries. Letters have been sent to our missionaries at regular intervals, and their replies distributed among the home churches. General missionary literature and leaflets have been circulated. Our column in *The Pacific* is still maintained, as for all of the time since the organization, twenty-eight years. We would like to have more home items from our auxiliaries for this column. We want to know what you are doing, how it fares with you all. "Watchmen, tell us of the night—what the signs of promise are." Mrs. F. H. Foster will gladly find a place for such items, and Mr. Ferrier will gladly publish them. Then you must all take *The Pacific* and read them.

Our pages in *LIFE AND LIGHT*, edited by Mrs. J. K. McLean, stand ready, also, to receive any bright bits of local missionary news, or stirring papers on missionary topics. The publication of the letters from our missionaries in *The Pacific* column and *LIFE AND LIGHT* is something we could not live without. Missionary news is the living water for our thirsty souls.

Several leaflets about our own work and workers have been published: "Sara," by Mrs. J. C. Perkins; "Sunny Hearts" and "Little Gate-Keepers," by Mrs. A. H. Smith; a leaflet containing a brief history of our work, with an appeal for funds, published in connection with the other Woman's Boards, edited by Miss M. F. Williams; "Life and Work of Rev. J. C. Dorward and His Wife," also the life of Miss Wilson, "Our Missionary in Micronesia," and "Miss Harwood and Her Work in Japan," the three leaflets edited by Miss Holmes of Los Angeles; "Ask and Ye Shall Receive," by Rev. J. C. Perkins; "Mothers and Homes," by Mrs.

Mary Hedley Scudder; "A Problem in Interest," by Mrs. H. N. Hoyt, Sacramento.

The home auxiliaries have been written to twice a year, and sometimes oftener, with assignments sent early in the year, that each society might have some definite amount of money to raise toward the total amount of appropriations sent us by the American Board. Missionary boxes have been packed for Turkey, Micronesia and Africa. Receptions have been arranged for arriving missionaries and farewells arranged for departing ones. In 1895 our "headquarters" in the Y. M. C. A. building, San Francisco, were secured. Very soon after a missionary library was established. Monthly Board meetings were held till 1896; since then all-day quarterly meetings have been held in our various churches about the Bay. At these meetings missionaries from all lands have been heard, and various problems in the home field discussed.

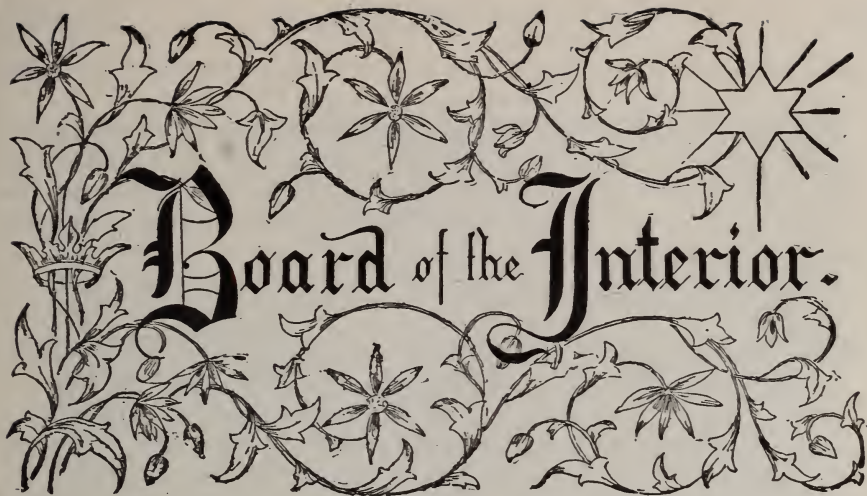
Our annual meetings were held in connection with our General Association till it was thought best to hold them at a separate date, and so secure more time. We have, however, presented the work of the Board through missionary speakers and others at each General Association and, as far as possible, at the various local conferences and associations held on the Pacific Coast.

We express here our hearty thanks for the talks given in our various meetings—to Mrs. A. H. Smith of China; Miss Gunnison, Miss Harwood; and now Miss Denton, of Japan, who has spoken in Oregon, Washington and Northern California, and is soon to go to Southern California; to Mrs. Alice Gordon Gulick of Spain; to Dr. Pauline Root of India, who spoke sixty-five times in two months; to Miss Mary Perkins of India, who also spoke many times; to Doctor and Mrs. Peck of China, whom we have been delighted to have living among us these last three years, and who have been always ready to help; to Miss Crosby of Micronesia, who acted for a short time as Field Secretary of our Board; to Miss L. E. Wilson, who was with us a year, and to Rev. J. C. Dorward of Africa. Many others have been with us for a time, but these have spoken repeatedly,—so commending the cause to the interest and prayers of the women of our Coast.

In 1894 the Congress of Missions was held in San Francisco, in planning for which this Board was largely interested.

Each year since 1890 our annual reports, invaluable for the future, have been published in pamphlet form, giving accounts of our workers abroad, and the work at home in Oregon, Washington and California. For the twentieth and twenty-fifth annual reports special pains were taken, photographs of our missionaries being secured, and the pamphlets illustrated by cuts of the same.

(To be continued.)



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MRS. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

THE century just closed has been rightly characterized as a century of missions. At no period in the history of the world has the command of Christ to go into all the world and disciple all nations been more widely obeyed. The missionaries of the cross have penetrated into all lands, and a work has been begun by which all the kingdoms of this world shall become eventually the kingdoms of our Lord and his Christ. And one of the most significant facts of the century has been the large share which women have had in organized effort.

Woman's Boards of Missions have been established by all the leading Christian denominations of this country. These have been largely successful, not only in securing funds, but also in equipping and sending out numerous bands of well-qualified missionaries to do a work in the home and the school which could not otherwise be done.

The work of Woman's Boards is no longer an experiment. It has proved itself an efficient and successful agency in the work to be done.

And as we enter upon a new century the outlook is full of encouragement for enlarged plans and efforts. The open fields are calling earnestly for our

help. The voice of the Master bids us gird ourselves anew for the larger work yet to be done. The harvest is ripe and ready for the sickle.

Shall not we then, as we enter upon this new era so full of promise, reconsecrate ourselves, heartily and prayerfully, to the work given us to do, stimulated by the heroic self-sacrifice of our living and martyred fellow-workers on the field, and rejoicing that we are privileged to be laborers together with God for the salvation of a world?

HOW SHALL THE GRADUATES OF THIS SCHOOL FULFIL THE PURPOSE FOR WHICH IT WAS ESTABLISHED?

[Buo Ing, a translation of whose graduating essay is here given, was a member of the class of January, 1900, of the Foochow Girls' College. Her name means "Advancing in virtue step by step." She is an orphan, and has been supported by friends in Connecticut. She often grieves because her mental ability is less than that of some of her schoolmates, but she is faithful and conscientious. She is a C. E. worker and a Comrade of the Quiet Hour. This year she has been employed as a teacher in the school, but went with one of the missionary families who were obliged to escape to Japan.]

I HAVE been thinking that of all created things, man has the greatest intelligence, the greatest wisdom, and best knows how to think; but this is not so from his birth; it certainly is the result of study and the instruction received from others.

While children are small, they are with their parents, receiving their instruction. When they are a little larger, they are sent to school, and, while at the teacher's side, he instructs them, and teaches them how to study all kinds of books, and to ponder the meaning of the principles contained in them, thus adding to the knowledge of the young people, and helping them to become learned men. But, alas, the Chinese only plan for the boys to go to school, saying that in after years they will have use for their education. They think what is the use of letting girls learn to read? It is only necessary for them to learn to cook, wash, sew, and know how to do all kinds of housework. Truly, this course injures the girls, and hinders them all their lives from being educated women. But, fortunately, God has bestowed extraordinary grace upon China. He has stirred the hearts of people in Western lands, and made them glad to come to China to establish this school for girls, so that we may have this good opportunity to study.

But the school was established, not simply that we may learn to read, but more than this, in the hope that we might understand the things that are in the world, and, as we grow older, increase in wisdom. And so these people from Western lands used all their energies and planned to collect all this



BUO ING, GRADUATE OF FOCHOW GIRLS SCHOOL.

money to build the house and call teachers to cultivate girls. Whatever mistakes have been found, they have corrected them; whatever plans could be thought of, they have tried them. If they only wished us to know how to read the Chinese characters, why would they do all this? It is because their special purpose is to teach us to know Jesus; to lead us to understand that he has died for us to redeem us from sin, and complete the work of saving the world, to the end that we may have the hope of eternal salvation. All the principles which they teach us come from the Bible. This is the book which is most highly esteemed in our school. As soon as pupils know how to read fairly well, they begin to study the Bible, and study it continually to the end of the course, because it is the purpose of the school that all the pupils may be thorough in this and other branches of education, hoping that our characters may be firmly established, so that after we leave the school we may use what we have learned to teach others; that we may be vessels of honor, white and clean, fit for the Master's use, and prepared for every good work; that every one of us may be an earnest-hearted disciple of Christ and a blessing to the world.

From this we deeply realize that this school was established, not simply for those who are pupils here, but also for those who are not, because it is expected that those who study here will afterward teach others.

But my subject to-day is: How shall the graduates of this school fulfil the purpose for which it was established? Now a graduate means one who has completed the course of study. What do we mean by this? While we are in school, it is as if we were climbing steps. Suppose there are twenty steps. They are divided into the lower and upper ten steps. From the time we enter the school till we graduate, it is as if we were climbing the lower ten, and now what are the upper ten which we have not yet climbed? They are the work which we are to do hereafter, for we know that there is a great deal of work spread out before us, and it is very important that before we leave the school we should first have our purpose fixed. About the importance of having a fixed purpose, according to the best of my ability, I will speak of a few things.

1st. We graduates must realize that God has blessed us in a different way from others, and we must have very grateful hearts. It tells in the Bible of the ten lepers whom the Saviour healed. One among them came back and returned thanks,—the other nine just walked away. Before we came to school we were like the lepers, but while we were in school the Holy Spirit changed our hearts, just as the Saviour healed the lepers, and we ought to be grateful and imitate the one who went back to give thanks. In the second place, we ought to make up our minds that

we will be missionaries, that is, those whom God sends, letting him choose, and gladly going where he sends us, and doing what he commands us, just as Paul at the time of his conversion asked, "Lord, what wilt thou have me to do?" And Isaiah, when he was called to be a prophet, heard God's voice saying, "Whom shall I send, and who will go for us?" And he answered, "Here am I, send me." Let these two men, Paul and Isaiah, be grand examples for me and all of us graduates to follow. At this time we ought to ask, "Lord, what wilt thou have me to do?" And then with a fixed purpose we should add, "Here am I, send me." 3rd. We should make up our minds to be faithful in doing the work that God commits to us, for the quality of faithfulness is a most important one. Whoever holds office in government, if he is not faithful in his duties, will lose his honorable position, and will bring trouble upon the country. If a teacher is not faithful, his school will not amount to anything, and his pupils will gain nothing. If a physician is not faithful, he will not only make it hard for his patients, but he will not be able to gain the esteem of other people. If one is unfaithful as a friend, it will be difficult for people to trust him, or to give anything responsible into his hands. Therefore let us especially hope that all of us graduates will prove earnest, faithful workers, like the faithful servant whom his lord commended for being true to his responsibility, and who received a great reward. We must remember what the Saviour said, "Be thou faithful unto death, and I will give thee a crown of life." Is not this an important thing? 4th. We ought to make up our minds, no matter what place we are in, whether we are employed or not employed, that we will teach men the gospel, and this point is more important than the three preceding ones, because God has already laid this work upon us graduates to do. Just so far as we know the gospel ourselves, we must pass it on to others, for this is our duty. See Paul after his conversion, how earnestly he worked for the Saviour. Although many hard things came to him, he considered it all of no consequence, for he was willing to suffer for Jesus' sake. He said, Woe is me if I preach not the gospel, for he considered this his duty. Now we must make the business of saving souls our duty, hoping that we may save many, and so bring glory to God. But in regard to all these matters about which our purpose should be fixed, they are not what can be done in human strength. We certainly must trust the Saviour to help us, as the Bible says, "I can do all things through Christ who strengtheneth me." How, then, can we fail to trust in Jesus?

LETTER FROM MR. JEFFERY.

The following is an acknowledgment of a gift made to Mr. Jeffery, of India, by an unknown friend, for the Melur Dormitory.

MELUR, SO. INDIA, August 13, 1900.

To the "Great Unknown," Chicago, Ill.

MY DEAR FRIEND: Though I do not know your name, and in all probability have never seen your face, I dare to address you thus. You, like the Good Samaritan, have looked upon our great need and have given us a helping hand. It is about our new dormitory for girls that I wish to write. Although the work is not yet complete, so great was our need that just as soon as the living rooms were inhabitable we had our dedication service and have moved in. I know you will be interested in the opening, and I hope a little later to be able to send you some pictures of the school. I enclose a programme of the opening exercises, which took place August 7th.

Melur is a sort of "county seat," so we have here quite a company of native government officials, most of them non-Christians. A goodly number of these men are B.A's. Although they have attained this high degree most of them have married ignorant wives. However, they desire better things, and are sending their little daughters to the mission school for Hindu girls, which is carried on in the town itself. These Hindu officials to the number of 50 were invited to come to the compound and witness the dedication exercises, and many of them came.

Mr. S. Samuel is one of our good teachers from Madura. He teaches there in our mission school for the higher education of our Christian girls. He gave an excellent address. He quoted some Hindu sayings about women:

"A woman, a dog and a walnut tree, the more they are beaten the better they be."

"What poison is that which appears like nectar? Woman."

"What is the chief gate to hell? Woman."

"What is cruel? The heart of a viper."

"What is more cruel? The heart of a woman."

"What is most cruel of all? The heart of a soulless, penniless widow."

"He is a fool who considers his wife as his friend."

"Educating a woman is like putting a knife in the hands of a monkey."

Such are some of the sayings current among the Hindus. But we have undertaken as Christians to show that woman is the creation of God, endowed with mental and spiritual powers, and a fit companion and friend to man.

The essay on "The Indian Girl and the Home" was excellent. It was prepared and read by our native pastor's wife. A little later I hope to send you a translation of it.

The last address was delivered by our native pastor himself, a most progressive and splendid fellow. He held up the high ideal toward which all womanhood is reaching, and pointed out the great transformation that is already to be seen in the lives of our Christian women as a prophecy of what the future has in store for Indian women.

Through all the exercises the Hindu gentlemen present listened with deepest interest. I think they were somewhat surprised at the masterly way the pastor's wife presented her essay. Their own daughters (Hindu girls) did some pretty action songs, acting out the five wise and five foolish virgins, and then the boarding school girls gave some very pretty calisthenics that were highly appreciated, and I had the pleasure of telling about the "Great Unknown," who had reached out her loving, womanly hand to bless us in our time of need, and whose wish I was sure I could express in the words: "Little children, love one another; love God. Love and do good to your Hindu sisters." Then I presented the key. And then something happened that was not on the programme. One of the Hindu gentlemen got up and, amid applause, said some beautiful things about Christian love.

May God's blessings abide with you, dear friend, and with us, your co-laborers!

In the name of the Christians of the Melur and Tiupuvanam stations, whose children are enjoying the Christian hospitality of your home, let me extend to you —— (Hindu word, meaning salutations).

Believe me, with Christian greetings,

Most cordially yours,

(Signed)

F. E. JEFFERY.

ADANA, TURKEY.

It is wonderful how God is working in the hearts of these girls. I told the Armenian girls this morning that I would be glad to talk with any of them who wished it, but I should wait for any one who wished it to come and tell me. Already five have come and asked for an opportunity this morning. It is hard to find time.

Last night three of our very smallest girls came to ask if they might come to talk. I had no time then, but said perhaps I could before breakfast this morning, and when I opened my door at half-past six, there they were waiting outside. They say they have given themselves to Christ, and are trying to serve him. I told them a little about Saul, and gave them as a verse to live by, "Lord what wilt thou have me to do?" It all seemed so new to them. With all three it is their first year here.

They are a strange mixture of elements. Vartoohi is from Euzerli, a village on the plain, two days' journey from Adana, and is now just opening her eyes to the world. Anistasia is a Greek from Sis, and Angelik is the little theatre girl of whom I wrote you. She is a nice little girl, but what chance has she with such influences around her?

Yesterday, Sunday, was such a good day. We had a prayer meeting for those who are trying to serve Christ. My room was full, and there was not time for all to pray who wished to. Trying to get them to come out this vacation as fully on the Lord's side, I talked to them about the birds that would try to snatch the seed away. You know what a time of temptation it will be, especially to those from Gregorian families. But God can keep them. I told them I thought this entertainment was one of the birds that was trying to snatch away the seed. I am so sorry to have them taken up with it just now.

MARY G. WEBB.

BAILUNDU, W. C. AFRICA.

WE are glad to be able to report continued progress in the work. Miss Fay and myself are occupied almost entirely with the school work. We are nearing the end of the year now, only six weeks more after this week. It will make seven full months of school without a break, except two days at Christmas and the week of prayer. We have had a good year, and, though a hard one, we have enjoyed the work very much. The progress made and the interest shown in the senior school is really encouraging. They come, rain or shine; indeed the rainy days we often have the largest attendance.

In the senior boys and girls school they all meet together. The smallest number we have had for any one day is forty-one, and that only twice, the largest number was eighty-five. But for the last eight weeks we have not been below sixty. It is a satisfaction to have a good school, and have them come regularly, and it shows in their work too.

We are all very well here, and good health reports come from the other stations, except that Mrs. Sanders is not very well.

We do hope that help will come to them this year, either a family or another teacher; they need both.

MARION W. WEBSTER.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 8, 1900, TO OCT. 20, 1900.

COLORADO	348 94
ILLINOIS	6,001 25
INDIANA	372 53
IOWA	2,999 36
KANSAS	422 65
MICHIGAN	2,014 01
MINNESOTA	221 61
MISSOURI	528 46
NEBRASKA	103 48
NORTH DAKOTA	11 75
OHIO	306 35
SOUTH DAKOTA	229 38
WISCONSIN	485 72
WYOMING	87 25
GEORGIA	25 00
NEW YORK	1 00
MISCELLANEOUS	555 00

Receipts for twelve days	14,750 74
Previously acknowledged	55,374 32

Total since Oct. 20, 1899	\$70,425 06
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INDIA RELIEF FUND.

Received this month	25 90
Already forwarded	1,130 24
Total	\$1,156 14

CENTURY FUND.

Received this month	1,093 81
Already reported	3,738 24
Total	\$4,832 05

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	260 78
Already forwarded	944 84
Total since Oct. 20, 1899	\$1,205 62

MRS. E. M. WILLIAMS, Ass't Treas.

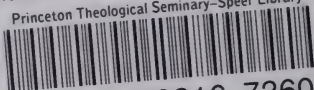
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